

“My Liver Cancer Recovery and Meditation Practice”

—70 Years Old Youngster

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#Chapter 1: Dependent Arising (緣起)

All things in the world arise from the combination of causes and conditions (因緣和合); this is called "Dependent Arising (緣起)."

Due to a family history of liver cancer and my own hepatitis B condition, I was included in the observation list at a government hospital. This allowed me to enjoy free annual check-ups and regular consultations with doctors. In the winter of 2016, the hospital suddenly called, asking me to see a doctor urgently. The doctor informed me that a tumour had developed in my liver. Strangely, I hadn't noticed any obvious discomfort in my body (*in hindsight, there were symptoms, but I had ignored them). After repeated examinations confirmed the diagnosis, I had no choice but to accept the reality. The doctor said I needed immediate hospitalization for surgery because the tumour was malignant and its location posed a life-threatening risk. Fortunately, the doctors treating me were highly skilled experts who closely monitored my condition and performed *the surgery.

The morning after the surgery, while I was in the intensive care unit, the lead surgeon coolly told me, "We also removed your gallbladder because we were concerned that if the

tumour recurred, it might grow nearby, making treatment extremely difficult." Regarding the doctor's decision—was it right or wrong?

Upon learning that liver cancer has a high recurrence rate, I began searching online for information on how to prevent recurrence. During my search, I found Professor Xu's book "Living with Cancer 《与癌共存》". The book mentions that once a tumour develops in the body, there is always a possibility of recurrence, regardless of how much time has passed. This is why the book is titled "Living with Cancer", advocating for people to learn to coexist with cancer.

Although the book covers many key points, it does not elaborate on certain aspects, likely to avoid controversy and debate. Therefore, I supplemented the content with my own experiences and insights, sharing them in the following chapters. If these can provide some *reference for those who resonate with them, it can be considered a form of "Dependent Arising."

Remarks*:

*1. Symptoms were present, but we often overlook them, and by the time they are discovered, it's already late-stage. In my case, I experienced bloating after every meal, thinking it was indigestion. I also had plantar fasciitis that wouldn't heal despite treatment. So, symptoms do exist, but they vary from person to person. Professor Xu's book mentions the relationship between inflammation and cancer—chronic inflammation can easily lead to cancer recurrence. In fact, I experienced frequent inflammation for years after surgery,

especially in the early years. Therefore, controlling inflammation is the key to preventing cancer recurrence.

*2. Surgery: Discovering liver cancer early enough for surgery is fortunate. Follow the doctor's advice and act promptly—do not delay. Focus on recovery and long-term prevention of recurrence during post-surgery. It's a prolonged battle.

*3. Reference: These chapters are merely personal experiences. Cancer cells are produced by each individual's body, and circumstances vary from person to person. Hence, they are provided as "reference."

#Chapter 2: Methods for Recovery

Since cancer cells are produced by our own bodies, recovery treatments aim to prevent cancer recurrence. Prevention must happen before it's too late; once the malignancy forms into a tumour, it becomes much harder to address. The fundamental approach to prevention includes two key goals:

1. Stop the body from producing large amounts of cancer cells.
2. Enhance the body's immunity power.

The recovery process must integrate both physical and mental treatments. Thus, six methods are outlined:

- Diet and dietary restrictions
- Exercise and leisure
- Regular check-ups and follow-ups
- Combining treatments (Chinese and Western medicine)
- Acupuncture and Massage Therapy (推拿)
- Meditation (禪修) and sitting practice (打坐)

The first five are external methods, while the sixth—meditation and sitting practice—is an internal practice which will be developed into an independent chapter so that even those who are not ill can benefit and share the experience.

#Section 2-1: Diet and Dietary Restrictions

In Western medicine, there is little emphasis on dietary restrictions beyond avoiding smoking and alcohol. However,

Chinese medicine and traditional customs place great importance on dietary restrictions. The wisdom accumulated by our ancestors has its merits, especially during the early years post-surgery, when strict dietary restrictions are essential. Gradually, as the body becomes stronger, the limitations can be relaxed over time.

Online resources provide various insights about different foods, but the following aspects warrant special attention:

- Preserved foods: These often contain nitrosamines, which are carcinogenic and should be avoided.
- Mouldy foods: Mouldy food or utensils, particularly aflatoxin-contaminated peanuts, pose significant risks. For liver cancer patients, these dangers are even more pronounced and must not be overlooked.
- Charred meats: Meat that becomes charred during grilling produces carcinogenic compounds and should not be consumed.
- Contaminated seafood and hormone-injected meats: Exercise caution when consuming such products. Foods exposed to pesticides must be thoroughly washed or consumed minimally.
- Sugary foods: Cancer cells are particularly aggressive in absorbing sugar and thrive on it, making excessive sugar intake harmful.

A piece of advice here: Besides strictly avoiding smoking and alcohol, there's no need to rigidly adhere to the dietary restrictions mentioned above. The key lies in portion control—safe and clean foods can be consumed moderately.

Excessive avoidance may lead to starvation, which harms the patient more than the cancer cells.

There's a notable case: A patient with the same condition as mine excessively worried about recurrence and strictly restricted his diet. His persistent sadness ultimately worsened his condition, leading to recurrence within a year, and he tragically passed away. This highlights that patients need not completely forgo enjoying food. Moderate consumption can maintain a cheerful mood, which in turn helps antibodies actively combat the "hostile" cancer cells within us.

#Section 2-2: Exercise and Leisure

Engaging in moderate aerobic exercise can gradually improve physical fitness. However, one must avoid impatience and overexertion. Only by building a strong physique can we effectively fight off harmful cells within our bodies.

Leisure plays an equally important role in daily life, allowing us to relax, slow down, and avoid unnecessary conflicts. It's important to embrace the idea that stepping back can create vast possibilities. Simple activities like taking a walk can uplift our spirits. If conditions allow, take time to travel, perhaps by high-speed rail, and explore the world beyond. Experiencing others' joy can become a source of your own happiness.

When confronted by the boundlessness of the universe, one realizes the insignificance of humanity. This perspective can

help us accept the inevitability of life and death with greater ease.

A piece of advice here: Moderate exercise and genuine joy (i.e. rejoice (隨喜)) for others' happiness can enrich our inner sense of well-being. Being in a state of happiness reduces the likelihood of the body producing harmful cells. This is why every doctor and every patient who has successfully overcome cancer emphasizes the importance of maintaining a positive mindset.

#Section 2-3: Regular Follow-Ups and Check-Ups

Blood tests and imaging scans are essential for monitoring cancer recurrence, thanks to advancements in technology. Regular tracking and examination are key preventive measures.

However, many cancer cells are highly evasive and may not be detected during initial exams. In the short period following a check-up, these cells can accumulate and worsen rapidly. By the next exam, the condition may already progress to a more advanced stage.

Given this, additional preventive and adaptive measures are necessary in daily life, such as the methods detailed below.

#Section 2-4: Combining Treatments —Chinese and Western Medicine

Chinese people are fortunate to have access to both modern advanced medical technology and the treasure trove of traditional Chinese medicine (TCM). In medical practice, the combination of Chinese and Western medicine demonstrates significant advantages. For severe or acute illnesses, Western medicine often provides rapid effects. Meanwhile, for minor ailments, chronic conditions, and recovery phases, TCM offers unique benefits.

This is especially true for postoperative cancer patients. Based on my own experience and observations of other patients I know, preventing cancer recurrence often involves long-term use of TCM, acupuncture, and massage therapy as part of the recovery and regulation process.

In Chapter 1, I mentioned that inflammation could be regarded as the early "rebellious soldiers" of cancer cells. From my personal experience, inflammation persisted constantly after surgery. Now, nine years post-surgery, I recall that the first few years were especially severe. The pain from inflammation even kept me awake at night. It manifested throughout my body, particularly around joints—sometimes in my hands, knees, or even in my head, neck, and shoulders. Often, as the inflammation in one area improved, another area would flare up.

Additionally, I experienced symptoms such as gastritis, inflammation in the lymph nodes and thyroid, pain along the

liver and gallbladder meridians (肝/胆经络), and tumour-like growths in the roots of my teeth, which necessitated tooth extractions. While these conditions might appear as common ailments to ordinary people, they demand close attention and timely treatment for cancer patients. Successfully addressing these "rebellious soldiers" prevents cancer cells from accumulating into tumours. If a tumour does develop, the battle against it becomes extremely challenging.

In the process of treating these inflammations, TCM undoubtedly plays a vital role. How does TCM compare to Western medicine in treating inflammation?

Western medicine often leads to "mutual destruction," with side effects and reliance on the body's physical strength for recovery after inflammation is controlled. For cancer patients recovering from surgery, the body is already weak, making recovery all the more difficult.

Conversely, TCM not only treats illnesses but also focuses on strengthening the body. During my treatment for liver cancer, the prescribed medications included those for soothing and protecting the liver. Some were heat-clearing and detoxifying medicines commonly used for treating influenza, indicating the versatile applications of TCM.

Thus, choosing TCM treatments should involve consulting qualified and experienced TCM practitioners in reputable hospitals. TCM emphasizes balance and complementarities, often yielding synergistic effects ("1 + 1 = 3"). Reputable

practitioners avoid prescribing extreme or inappropriate medications.

A word of caution: Do not mistakenly believe in spending significant amounts of money to find so-called "miracle doctors" or use unknown "miracle formulas." There is no need to use endangered or rare animals as medicinal ingredients either. Many of these wild animals may carry pollutants or viruses, posing severe risks to patients' health. Consuming such medicines might lead to life-threatening conditions, and the causes may remain unknown even after death.

#Section 2-5: Acupuncture and Massage Therapy

Traditional Chinese Medicine (TCM) is vast and profound, with Chinese herbal medicine, acupuncture, and massage therapy each serving distinct roles while complementing one another. As Professor Xu advocated in his book "Living with Cancer", if one chooses to "live with cancer," it is natural to utilize TCM methods comprehensively to regulate the body and prevent cancer recurrence.

It should be clarified that acupuncture does not directly cure cancer. However, it has unique effects in treating inflammation, pain, and symptoms of bodily imbalance. There is a saying in TCM: "If there is pain, there is no flow; if there is flow, there is no pain." This philosophy has endured for thousands of years, proving its profound wisdom. For

postoperative cancer patients who feel lost, attempting acupuncture may not completely cure their condition, but it causes no harm to the body and can thus be considered a safe and reliable method for recovery and rehabilitation.

Previously, I mentioned that in the days after surgery, I endured persistent and recurring inflammatory pain. When I tried using TCM approaches, including acupuncture and massage therapy, as auxiliary treatments, I became increasingly convinced of their significant effects on postoperative recovery. For example, in cases involving the knee joint—such as effusion and periosteitis—the affected areas are often poorly nourished by blood vessels, making it difficult for medication to precisely reach and act on them. Acupuncture can act directly on the affected site, guiding effusion, relieving inflammation, alleviating pain, and ultimately promoting recovery.

Let's consider other conditions: the liver and gallbladder meridians (肝/胆经络) often experience aseptic inflammatory pain; gastritis and what is commonly known as “liver heat pain (肝火痛)” are also frequent occurrences. Additionally, some cancer patients face challenges like insomnia and depression post-surgery. Fortunately, I have avoided such problems, thanks to my long-term practice of meditation and sitting. Moreover, I teach meditation and sitting techniques to other patients, hoping to help alleviate their postoperative discomfort.

Some may ask, how frequently should acupuncture be performed? This depends on the individual and the condition.

During the first few years post-surgery, I underwent acupuncture relatively frequently. Gradually, the frequency decreased over time, and eventually, acupuncture became a routine method for bodily regulation. After all, if cancer recurs, the financial burden for medical treatment would be far greater, along with immense psychological stress.

Others might wonder, why undergo massage therapy? What purpose does it serve? As mentioned earlier, Chinese herbal medicine, acupuncture, and massage therapy complement each other. While herbal medicine works internally, acupuncture targets meridian points (经络穴位), and massage therapy primarily focuses on muscles and lymphatic systems. For issues such as muscle inflammation, blood stagnation, or the need for lymphatic detoxification, massage therapy serves as an effective auxiliary to herbal medicine and acupuncture. It can also be categorized as a physical therapy method, similar to stretching exercises.

From my experience, conditions like arthritis and cervical spondylitis often require extended treatment if relying solely on acupuncture. However, combining acupuncture with massage therapy, using pain-relieving plasters, and maintaining a regimen of stretching exercises significantly enhances the effectiveness of treatment through achieving more with less effort.

Advice:

1. Whether choosing acupuncture or massage therapy for treatment, it is essential to select professional practitioners and avoid unqualified individuals. Otherwise, improper

practices may worsen the condition or cause severe complications, which is why many Western medical professionals express scepticism.

2. Experienced and skilled acupuncturists are particularly crucial. Accurately locating meridian points is vital, and these vary based on the severity of Individual condition. Moreover, acupuncture techniques—including the angle, depth, strength, and whether the needle is jittered —are meticulously considered. Even the length and thickness of the needles differ. To find the right acupuncturist, consider trying several experienced professionals to discover one with whom you feel "medical affinity (医缘)"—someone you are comfortable with and trust. A strong rapport with the practitioner and self-confidence greatly contribute to the half way to success.

#Section 2-6: Meditation and Sitting Practice

This section will be reorganized as Chapter 3 to stand as an independent piece. The chapter will discuss topics such as meridian points and sitting practice, breathing and inner wind circulation, as well as meditation and immune cells. Furthermore, it will explore an innovative concept that taking (suffering from others) meditations (代受禪修) can also heal illnesses."

Summary: The five points mentioned earlier have been widely written about by many authors and are considered foundational elements. Whether one recovers or deteriorates depends partly on karmic ("业") or karmic factors. Meditation and sitting practice can help eliminate

karma and treat illnesses. Even in late or terminal stages, it can assist in ensuring a peaceful passing.

"All phenomena are illusions; if one sees phenomena as non-phenomena, one sees the Tathāgata (如來) ."

— Diamond (or Vajra) Sutra 金刚经)

#Chapter 3: Meditation and Sitting Practice

The content of this chapter goes beyond the discussion of cancer recovery. The meditation and sitting practice experiences gained during the process of cancer recovery can be shared with a wider audience, including those interested in the topic, curious individuals, cancer patients, those suffering from other ailments, people experiencing depression or insomnia, healthy individuals, and even those who feel lost or unsupported in life. This chapter will be presented in a question-and-answer format to share these insights.

#Section 3-1: What is Meditation (禪)?

Xu Shen (许慎) mentioned in “Explaining the Writing and Characters (说文解字)” : “Meditation” is a ritual for worshiping heaven. This means seeking a connection with heaven through specific practices. Since ancient times, Chinese culture has advocated the concept of harmony between heaven and humans. As mortal power is limited, humans need to resonate and integrate with heaven to gain energy and strength—this is referred to as "blessing (加持)". Practice refers to exercises and actions. This shows that practices like meditation, sitting practice, yoga, and mindfulness share the same purpose despite differences in their names and methods.

#Section 3-2: Is There a Difference Between Meditation and Sitting Practice?

I personally believe there is a slight distinction: Meditation involves cultivating clarity of mind, understanding the true nature of dharma, purity and brightness, Buddha-nature, Tathāgata Garbha (如來藏), and other spiritual aspects. For these, it's best to rely on the interpretations of revered monks and scholars.

As for sitting practice, I view it as the posture of sitting cross-legged (though not strictly defined as such). Sitting practice can serve meditative purposes or not. When I discuss sitting practices for healing, I refer to those with meditative properties. Here's why I make this distinction: Meditation emphasizes cultivating the mind and does not necessarily require the physical posture of sitting cross-legged. It can be practiced in various states—walking, standing, lying down, sleeping, etc.—examples include dream yoga and daily life yoga.

#Section 3-3: “Using the Illusion to Cultivate Reality” and “Cultivating Reality to Heal the Illusion” — Can These Cure Physical Illnesses?

In Buddhist practices, there is a concept called “using the illusion to cultivate reality (以假修真).” Practitioners believe that the human body is “illusion,” while Buddha-nature is “reality.” Utilizing this illusory body to practice Buddhism is referred to as “using the illusion to cultivate reality.”

Interestingly, during the process of practicing various meditation methods to “cultivate reality,” this illusory physical body may unexpectedly recover from illnesses and pain. This is why I write about “cultivating reality to heal the illusion (修真治假)” here. I am merely sharing relevant methods—not promoting Buddhist teachings—as I do not have the capability to do so.

#Section 3-4: Is Posture Important for Sitting Practice?

Correct posture is indeed important for sitting practice. If you sit incorrectly, it may not help treat illnesses and could even cause harm. I consider myself fortunate. When I attended Buddhist classes, the teacher would sit on the altar to begin the lecture. His posture left a profound impression on me, resembling the perfect sitting position for practice. However, the teacher focused only on teaching Buddhism, not sitting techniques.

During the class, he casually mentioned some points that benefited me greatly. Later, I practiced on my own and researched online. Over the years, I have accumulated some basic guidelines:

- Start with a comfortable sitting posture, allowing the body and mind to relax naturally. Avoid forcing yourself to “relax”; instead, follow the principle of letting nature take its course.
- Keep your back and spine straight. Only by doing so, our crowns (at our head) can connect with the heavens which

promote smooth movement of inner winds in channels (气脉), and receive blessings.

How can one achieve a straight posture?

- Through breathing meditation (covered in detail later), let your breath flow naturally, and allowing your body to make wriggling movement for subtle adjustments to achieve a straight posture.

- Guidance can help: If fortunate to have a skilled teacher or professional instructor, follow their guidance during meditation by synchronizing with the rhythm of each breath. This helps achieve a relaxed yet natural and correct sitting posture.

#Section 3-5: The Cross-Legged Sitting Method—Can Liver Cancer Postoperative Patients Sit Cross-Legged?

There are various methods for cross-legged sitting, such as loose cross-legged sitting (散盘), single leg cross-legged sitting (or single leg sitting) (单盘), and double leg cross-legged sitting (or double leg sitting) (双盘). The internet offers ample resources and demonstrations of these techniques, so I won't elaborate here. Later, I will share some of my personal tips for double leg cross-legged sitting.

Let me now share my experience practicing cross-legged sitting after liver cancer surgery.

In Chapter 2, I mentioned frequent inflammation post-surgery. During the first year, the aftermath included painful ordeals. Initially, I had a thyroid tumour requiring puncture treatment. Following that, nerve pain extended from the cervical spine to my hands, causing numbness so intense that even a light breeze felt unbearably painful—let alone trying to fall asleep. Subsequently, acupuncture, massage therapy, physical therapy, and painkillers (as described in Section 2-5) gradually alleviated the symptoms.

Just weeks after experiencing relief, the right leg's liver meridian extending to the right knee joint became swollen, red, and painful, making walking extremely difficult. After prolonged sitting, standing up was impossible without pausing for over five minutes to regain mobility, and I had to rely on crutches to move around. When consulting an orthopaedic doctor, they asked if painkillers or topical ointments were needed. The doctor explained that joint degeneration would only worsen with age, and the worst-case scenario might require scheduling a knee replacement surgery. The prognosis seemed bleak.

Now, however—having passed the age of 70—I no longer need crutches, and I can even go hiking or play ping pong. I believe the reasons for my recovery include the treatment methods outlined in Section 2-5, as well as meditation and sitting practice. However, it took a lengthy recovery period—up to nine months.

Speaking of cross-legged sitting, I initially practiced the Vajra Sitting (金刚坐) single leg cross-legged method, where the

right leg rests on the left thigh. While it may sound simple, for someone with joint pain so severe they can barely walk, bending the knee to lift the foot was excruciating. Tears and sweat mingled during the attempt. The initial goal was to maintain the pose for five minutes, but for me, enduring even one minute was agonizing. Even acupuncturists disapproved of my insistence on trying.

Despite the pain, I thought: I will finally die and have a lot of pains. Now, will the pain from sitting practice scare me? So, I persisted while supplementing with acupuncture and massage therapy. Day by day, I noticed the pain gradually lessened, eventually diminishing to no pain (or mild discomfort). The sitting duration extended from minutes to nearly an hour, though my average practice ranged from 20 to 40 minutes per session.

My conclusion: Unless there are other unique physical circumstances, people of my age—having undergone liver cancer surgery—can indeed practice cross-legged sitting. Thus, I believe it's feasible for most individuals to attempt it.

#Section 3-6: Why Does Cross-Legged Sitting Have a Healing Effect on Knee Arthritis? What Are the Tips for Practicing Double Leg Cross-Legged Sitting for those Over 70 Years Old?

Reasons: After overcoming the challenges of sitting cross-legged, one may realize that knee inflammation can stem

from conditions such as periostitis, effusion, hyperostosis, degenerative arthritis, or aseptic inflammation. When bending the knees during cross-legged sitting, two scenarios occur:

1. Cross-legged sitting places pressure on the lower limbs, restricting blood flow. Once the legs are released after practice, the pressure is relieved, prompting the heart to increase blood flow and accelerate circulation to areas that previously had poor blood flow. With repeated practice over time, these blockages gradually clear. This process not only helps drain knee effusion but also delivers antibodies and nutrients with anti-inflammatory properties to repair damaged cells or nerve fibres.
2. Cross-legged sitting creates space between the knee joints, similar to the effects of instrument-based physical therapy. Regular, long-term practice can reduce pain caused by joint friction.

I have practiced single-leg sitting for many years. However, to share experiences of single and double cross-leg sitting and their connection to meridian points, I decided to test whether I could manage double-leg sitting despite being over 70 years old. During this process, I discovered a few useful techniques.

Honest Advice: If your flexibility is poor, avoid forcing yourself.

Still, even with limited flexibility, double-leg sitting can be attempted under certain conditions and with specific methods:

- First, Stretching: Start with hip-opening and other stretching exercises to improve muscle and joint flexibility, ensuring these exercises do not cause injury.
- Second, Gradual Progression: Gradually increase sitting time. For instance, during my initial attempts, I experienced a sense of lightness during meditation and unintentionally extended my sitting time, which led to pain along the gallbladder meridian and sciatic nerve. Thankfully, acupuncture treatments and sufficient rest resolved the issue. When I resumed double-leg sitting later, it surprisingly felt easier. This shows that addressing improper practices promptly can prevent further problems. Nevertheless, my advice remains: do not push yourself too hard.
- Third, Practical Tips: There are many techniques for double-leg sitting available online, or you can seek guidance from experienced practitioners. The key is not to force yourself. When I began double-leg sitting, I used two thin cushions for support. After stretching, I placed my left leg on the right thigh and used the first cushion to support the elevated left leg in the centre front. Next, I leaned forward to lift my right leg onto the left thigh, achieving the double-leg posture.

Since this position was initially unstable, I used a second cushion under my ischium (triangular tip) for balance. At my age, my flexibility naturally does not compare to that of younger individuals. The first cushion prevented my left leg from slipping and protected the right leg during elevation and avoided injury, while the second cushion ensured stability and balance.

#Section 3-7: What Are the Meridian Points for Cross-Legged Sitting? How Should Sitting Practice Be Done for Healing?

For healing through meditation and sitting practice, the basic requirement is single-leg sitting—placing the left foot on the right thigh (Auspicious Sitting (吉祥坐)) or the right foot on the left thigh (Vajra Sitting (金刚坐)). A cushion under the seat or ankle can help achieve balance between the left and right sides. Alternating between the left and right legs prevents prolonged strain on one side.

When examining the relationship between cross-legged sitting and meridian points, double-leg sitting provides a clearer demonstration. Online research on leg meridians reveals six pathways passing through the legs: the inner liver meridian, spleen meridian, stomach meridian, gallbladder

meridian, kidney meridian, and posterior bladder meridian. Cross-legged sitting causes bending, compression, and tension that stimulate these meridians, connecting them to the body's internal organs (五脏六腑).

Certain key points along these meridians are stimulated by the sitting posture, including:

- Liver meridian (肝经): Zu Wu Li (足五里), Zhong Feng (中封), Tai Chong (太冲).
- Spleen meridian (脾经): Yin Ling Quan (阴陵泉), San Yin Jiao (三阴交).
- Stomach meridian (胃经): Knee Eye (膝眼) or Du Bi Xue (犊鼻穴), Zu San Li (足三里).
- Gallbladder meridian (胆经): Qiu Xu (丘墟) at the ankle, extending to Yang Ling Quan (阳陵泉) and Huan Tiao (环跳).
- Kidney meridian (肾经): Yong Quan (涌泉) on the sole of the foot.

These meridian points serve various functions, such as reducing inflammation and pain, balancing qi and clearing heat, dispersing wind and reducing dampness, alleviating stress and anxiety, addressing cervical spine and sciatic nerve pain, and improving endocrine health. These functions can be

researched online. Notably, acupuncture often targets Zu San Li, San Yin Jiao, and Yang Ling Quan—all of which are engaged during cross-legged sitting.

Certain conditions benefit significantly from double-leg sitting, especially when combined with techniques from Section 2-5 (acupuncture, massage therapy, and stretching). The effects can be remarkable. Since double-leg sitting tightens the meridians and induces numbness quickly, 20 minutes of practice is sufficient. For conditions like cervical spondylitis, double-leg sitting stretches Qiu Xu at the ankles, a point that targets the cervical spine and nerve connections. Single-leg sitting is comparatively less effective.

A commonly overlooked area is the Knee Eye behind the lymph nodes of the bladder meridian, known as the Wei Zhong point (委中穴). The bladder meridian plays a role in detoxification and drainage of dampness, akin to a city's sewage system. Clearing blockages in Wei Zhong alleviates knee joint inflammation and pain. There's even a wisdom saying that maintaining bladder meridian health prevents illness.

After completing cross-legged sitting, I relax and tap the points mentioned earlier—Yang Ling Quan, Zu San Li, San Yin

Jiao, Qiu Xu, Tai Chong—and extend to Huan Tiao and Shen Shu (肾俞穴) at the lower back. This practice helps relieve symptoms such as back pain, tinnitus, dizziness, and insomnia.

Advice: My experiences with sitting practice are focused on addressing personal ailments and may vary for others. For conditions like lumbar disc herniation or sciatic nerve pain, I cannot confirm whether sitting practice is suitable or effective. Professional guidance from acupuncture and medical experts is essential.

How Should Sitting Practice Be Done for Healing?

Whether using single or double leg sitting, the goal is to heal—not to become a sitting master or achieve meditative absorption (入定) (see Section 3-12). The key is to clear blocked meridians through "compression-relaxation," followed by "relaxation-tapping." Balance and timing are essential, and it's advisable to continue sitting briefly after experiencing leg numbness. Repetition is encouraged, but excessive sitting duration or frequency is unnecessary.

Section 3-8: What Is the Mystery Behind Hand Gestures or Mudras (手印) During Sitting Practice? Why Is Wind (or Breath) Circulation Regarded as the Essence of Life? How Did My Initial Breathing Meditation Connect with the Heart Sutra (心经) and Heart Mantra (心咒)?

Previous sections covered cross-legged sitting techniques in detail. Now, let's discuss hand placement during sitting practice. Many hand gestures or mudras are available online, but I use the simple "Dhyana Mudra (禅定印)"—placing the right hand over the left with thumbs touching to form a circular shape. This configuration connects the double-folded legs and hands, allowing the body's wind circulation to flow continuously.

When wind (or breath) circulation stops, life ends. For example, waking up after a peaceful night's sleep is possible because breathing continues uninterrupted. Smooth and strong wind circulation enhances vitality and resistance (immune system), aiding recovery even in illness.

Thus, sitting practice emphasizes breathing exercises. Neglecting proper breathing during sitting can lead to tension, misalignment that cause pains. Initial attempts may cause discomfort or numbness, but rest, massage therapy, or acupuncture often resolve these issues. Future attempts tend

to be easier and more effective. This process mirrors the soreness experienced after starting physical exercise following a long break, but discomfort should not deter practice.

Proper breathing during sitting practice provides two main benefits:

1. It naturally relaxes the body.
2. It allows the posture to subtly adjust to an appropriate position in sync with the breath's flow.

One simple breathing meditation method is as follows:

- Focus your attention on the area just outside your nostrils. Gently inhale, imagining fresh air or white light from Buddhas entering through your nostrils. Use your mental focus (意念) to guide the movement of your breath: let it ascend from the nostrils to the crown chakra (顶轮), then descend along the back to the throat chakra (喉轮), and flow through the central channel to the heart chakra (心轮) and navel chakra (脐轮). These are collectively known as the four chakras (四轮).
- Allow the air to settle briefly in your abdomen and pause for a short moment—this is referred to as cessation (止息).

- Then, continue by exhaling slowly through your nostrils, envisioning dark, turbid air leaving your body.

Repeat this cycle of inhalation and exhalation calmly and continuously.

Tips for Practice:

- Always ensure your breathing is natural and gentle. Avoid forcing your breath or rushing through the process.
- The entire practice should be led by your mental focus and intention.

Of course, if an experienced teacher is available to guide you, the results can be even more effective. In particular, during meditation guidance, a teacher can help direct the flow of your breath with precision.

When I first practiced breathing meditation, I initially thought it would be effortless—after all, we performed breathing meditations before every class, and everyone seemed to manage without any issues. The teacher did not offer detailed instructions during these sessions.

However, during my personal attempt at breathing meditation, I failed to grasp the principle of natural breathing combined with mental focus. This caused my breath to become blocked in the chest area. Perhaps the teacher noticed my struggle and he was teaching the Heart Sutra that day. He suddenly suggested that anyone experiencing breath blockages should follow along as chanting the Heart Mantra of the Heart Sutra in Sanskrit.

Following the teacher's guidance, I practiced diligently, and my heart meridian opened up during breathing meditation—it felt like a truly miraculous experience. Perhaps this was the power of the Dharma teacher's blessings!

#Section 3-9: What Is the Connection Between the Buddhist Nine-Step Breathing Method (九节呼吸法), the Three Channels (三脉), Four Chakras (四轮), and the Qi Men Point (期门穴) on the Liver Meridian? Can Meditation and Sitting Practice Help Prevent Cancer Recurrence? How Can the Effects Be Experienced?

Perhaps it was the convergence of many causes and conditions, or perhaps it was simply not my time to die. Standing before the Dharma teacher who was delivering Buddhist teachings, what I found myself absorbing and

internalizing was the practice of meditation and sitting. After becoming familiar with introductory breathing meditation over several months, I attended a class in which the teacher explained the practice of the Thirty-Five Confession Buddhas (35 忏悔佛) and the Great Prostration (大礼拜) (also known as the Whole Body Prostration, with full body stretched and face downward (五体投地的跪拜礼)).

At the time, my right knee was still in pain, requiring crutches for support. My body was weak, yet I persisted in learning the Great Prostration. After bowing to all thirty-five Buddhas, I felt so dizzy that I could not get up. However, during that session, the teacher taught the Nine-Step Breathing Method. Over the past eight years, I only heard the teacher discuss this method once. Since then, it has become a daily part of my meditation practice.

There are demonstrations of similar Nine-Step Breathing techniques available online for those interested in exploring them. However, I found subtle differences between these and what I was taught, likely due to variations in lineage and practice. I later discovered that this method primarily trains the left and right wind channels (左右风脉) and the central channel (中脉) (i.e. the three channels (三脉)), as well as the four chakras (四轮) within the central channel (previously mentioned in Section 3-8).

Since I suffered from liver cancer, I paid particular attention to the fact that the left and right wind channels practiced in

the Nine-Step Breathing method align with the liver meridian in the upper abdomen. During practice, the left hand forms a Vajra Fist (金刚拳), which presses against the Qi Men Point on the liver meridian while supporting the right index finger. Through alternate nostril breathing, the breath flows along the liver meridian in the upper abdomen, corresponding to the left and right wind channels. Breathing through both nostrils engages the flow in the central channel. Only now do I realize that the teacher was silently guiding me to nurture and regulate my liver. Additionally, the Qi Men Point pressed by the Vajra Fist is a key acupuncture point for treating chronic hepatitis.

Here are some of my experiences with breathing meditation:

1. Since starting meditation and sitting practice, I have noticed that when my body feels unwell—for example, during the flu or episodes of dizziness—I often break into a sweat while meditating. In the first two to three years after liver cancer surgery, my face towels would become mouldy and deteriorate within a few months. This no longer happens now. Does this suggest that meditation helps detoxify the body? It remains uncertain.
2. When I have a cold, I can distinctly feel that the air exhaled during meditation is turbid. However, with continued practice, the exhaled air gradually becomes fresher.
3. Both breathing meditation and placement meditation(安住禪修) (see Section 3-13) help gather and calm chaotic

thoughts while relaxing the sympathetic nervous system (交感神经), making it easier to fall asleep.

Section 3-10: Why Is Chanting Mantras Necessary During Meditation and Sitting Practice? What Are the Types of Mantras, the Proper Way to Use the Sound to Chant Them, and Their Methods? Are Mantras Effective in Treating Illness, Preventing Cancer Recurrence, and Controlling Disease Progression?

This section is particularly crucial, especially concerning the efficacy of chanting. During sitting practice, one can choose to chant mantras or not. Without chanting, the practice resembles Taoist Qigong or Yoga meditation. However, for meditation and sitting practice, chanting mantras is essential for the following reasons:

1. The term “Meditation (禪)” inherently carries the power of seeking blessings from above (heaven). Chanting a mantra serves as the key to unlocking this connection. Especially for cancer patients who are physically frail post-surgery, relying solely on one’s own strength during meditation is insufficient. Divine blessings become necessary.
2. Without mantras, how long can one maintain focus during meditation or breathing practice? In my experience, once seated, the mind often becomes flooded with countless thoughts, leading to greater restlessness. In such cases, chanting scriptures or mantras becomes an effective way to resolve worries. By concentrating on the act of chanting, one

gradually achieves emotional calmness and inner peace, thereby naturally extending the duration of meditation.

3. Chanting for prolonged periods can induce drowsiness. Even without overt sleepiness, the sympathetic nervous system stabilizes, making it easier to fall into a deep and restful sleep. The effect is better than that from taking any sleeping pills. Deep sleep is undoubtedly a powerful remedy for repairing the body and boosting immune cells, a fact that is beyond question. When cancer cells first form but have yet to cluster, they are often eliminated by the body's robust immune cells. This prevents cancer cells from accumulating into tumours. Thus, when the first five treatment methods mentioned in previous chapter are combined with this sixth method (meditation and sitting practice), the battle against cancer cells becomes much more effective, significantly reducing the risk of recurrence.

What exactly are mantras, and why do they possess power? Mantras fall into two main categories:

The first type is Name Mantras (名咒): These include the names and heart mantras of Buddhas and Bodhisattvas, such as the phrase “Amitabha (阿弥陀佛)” which is simply the name of Amitabha Buddha or the six-syllable bright mantra (六字明咒) of Avalokiteshvara (观音), “Om Mani Padme Hum.” They establish a connection with Buddhas and Bodhisattvas, much like a password opens a safe or a key unlocks a door. Only with the password can one retrieve

valuables from the safe; only with the key can one enter the house to shelter from the storm for rest.

Since we mortals are often fragile and unable to endure disasters, the Buddha manifests as various Bodhisattvas to provide us with solace and support. For example, one may pray to the Medicine Buddha (药师佛) for healing, to Manjushri Bodhisattva (文殊菩萨) for wisdom, to Avalokiteshvara Bodhisattva (观音菩萨) for relief from suffering, to Vajrapani Bodhisattva (金刚手菩萨) for subduing evil spirits, and to Amitabha Buddha (阿弥陀佛) (Infinite Life Buddha or 无量寿佛) for longevity and health. Because of this, various name mantras or heart mantras have emerged.

The second type of mantra is the Long Mantra, which generally serves specific purposes and functions. Common examples include:

- Infinite-Life Buddha Long Mantra (无量寿佛长咒): This mantra is used to bless oneself and others, promote health, dispel disasters, extend longevity, and cultivate virtue.
- Vajrasattva Hundred-Syllable Mantra (金刚萨埵百字明咒): This mantra eliminates ignorance and ego. In practice, it is regarded as the king of mantras for purifying karmic obstacles and negative energy. In reality, some people spend large sums of money yet fail to cure minor illnesses, which might be attributed to karmic obstacles. Conversely, others may spend relatively little and recover from major illnesses.

Therefore, I recite the Vajrasattva Hundred-Syllable Mantra daily—it helps reduce the creation of new karma and eliminates existing karmic obstacles.

- Popular long mantras also include the Great Compassion Mantra (大悲咒) and the Shurangama Mantra (楞嚴咒王), known for their powers to drive away evil and subdue demons.

When chanting mantras, it is generally more suitable to use Sanskrit pronunciations. However, it is common to find slight variations in sound across different lineages. As long as the chanting closely aligns with your lineage's pronunciation, reaching a focused state of concentration is achievable. At this point, it feels as if nothing exists outside yourself—the entire space resonates with the sound of the mantra.

During this state, the volume of chanting does not need to be loud; often, only you can clearly hear the sound at your ears, syllable by syllable. In that moment, your chanting merges with the frequency of the universe, becoming a unique sound that connects you with Buddhas and Bodhisattvas.

There are three methods of chanting mantras:

1. Aloud Chanting: This method involves chanting audibly so that those nearby can hear it. It is particularly suitable for group practice in temples or meditation centres, where the collective strength of chanting is akin to power of enlightening divine nectar or power of morning and evening bells.

2. Silent Chanting: This involves chanting internally, either in one's mind or by moving the lips without making any sound,

ensuring that those nearby are not disturbed. It is suitable for personal practice during safe walking, travelling, or leisure time. However, even during silent chanting, each syllable must be clear, as if heard internally.

3. Vajra Chanting (金刚念诵): This is my most commonly used method. It involves chanting driven by the throat chakra, resonating through the central and heart chakras. The sound is subtle and imperceptible to others, but your inner ears can distinctly hear each syllable. My Dharma teacher explained Buddhist teachings but did not demonstrate Vajra chanting. Despite searching online, I struggled to master it. Ultimately, I was inspired by my cat "Xiao Bai (小白)." During one session of mantra chanting, Xiao Bai interrupted by patting me, and a sound emerged from its stomach—"gurgling... gurgling..." I had an epiphany and adopted this gurgling rhythm and technique, which became the basis for my Vajra chanting method.

Is the Vajra Chanting Method Effective for Healing and Preventing Cancer Recurrence?

The answer is yes. I often meditate once before bed to help me fall asleep quickly and enter a deep sleep state. Deep sleep is essential for repairing bodily functions. Another meditation session occurs during midnight or early dawn:- the biological clock hours of waking up. This is my favourite time to meditate, using the Vajra chanting method. In the absolute silence of the environment, the chanting frequency merges seamlessly with the surroundings. At this time, rhythmic vibrations are felt from the throat chakra to the heart chakra. There are immune cells in the body, such as T

cells and cancer-killing NK cells which are produced in the thymus and bone marrow. Normally, NK cells remain quiet and inactive. The position and vibration frequency of the Vajra chanting sound may enhance and awaken these immune killer cells.

While I am not a professional, and the exact mechanisms remain unclear, these vibrations constitute some internal exercises for the body.

Here are some tips for using the Vajra chanting method:

1. Choose the right text and mantra. If the mantra is too short, it may cause distraction; if it is too long, it may be challenging to memorize. Based on my experience, the 260-character Heart Sutra, Vajrasattva Mantra, and Infinite-Life Buddha Mantra are all good choices.
2. Practice until you can recite fluently and continuously. During chanting, keep your upper and lower teeth gently closed and rely on tongue movements rather than loud speech. Chant from the throat and heart chakras, focusing on body resonant sounds like “Om” and “Hum.”
3. As mentioned in Section 3-11, chanting should follow the flow of your breath. After inhaling, recite continuously until your breath runs out. Then, switch to mental chanting while inhaling again, and resume Vajra chanting for seamless continuity.

Important Note: Avoid breathing through your mouth—only use your nose for inhalation.

4. Occasionally, coughing may occur. This is normal and helps expel turbid air. Pause chanting until the coughing stops,

then continue. Multiple occurrences are acceptable, but if you feel unwell, discontinue chanting for the day.

Important Reminder: This chanting method may not be suitable for everyone, particularly in the absence of guidance from experienced teachers. What I have shared here is based solely on my personal experience.

In Summary: When the immune system is sufficiently robust, it can more effectively identify and eliminate cancer cells. This reduces the risk of cancer onset, prevents recurrence, and helps control disease progression.

#Section 3-11: Using the Method of Cultivating Truth (修真) for Healing, How Can the Heart Sutra Be Applied? How Can Chanting the Heart Sutra Become a Form of Mantra Practice? Is the Heart Sutra Truly a Meditation Secret Book?

In the previous sections, we have discussed using “cultivating Truth” (修真) (meditation and sitting practices) for healing the body. This chapter returns to the theme of cultivating truth. Focusing solely on healing without addressing the cultivation would be neglecting the fundamentals.

However, explaining Buddhist teachings should be left to venerable monks and scholars, as I lack such expertise. The Heart Sutra is regarded as a precious scripture for cultivating truth, and its importance cannot be underestimated.

When searching online, one can find claims that the Heart Sutra possesses miraculous effects. However, I do not have knowledge of this. In this section, we will discuss two aspects of the Heart Sutra: understanding its meaning and exploring its applications.

Understanding the Text:

The Heart Sutra, formally known as Prajnaparamita Heart Sutra (般若波罗蜜多心经), is an essence derived from the original spanning ten thousand verses and later condensed into twenty thousand verses, eight thousand verses - Mahaprajnaparamita Sutra (大般若波罗蜜多经), and eventually into the Heart Sutra.

It is a teaching from the Buddha during his second turning of the Dharma Wheel (法轮), representing Mahayana Buddhism. It traverses the Three Principal Aspects of the Path in Buddhism: From the understanding sufferings and the cessation of them (苦集灭道) to give rise to renunciation (出离心), from removing ignorance (无明) and gaining true wisdom for ceasing sufferings of all sentient beings (众生痛苦) to the Bodhichitta Heart (菩提心), and finally the true understanding of emptiness (空性见) – Emptiness and the Form are no difference.

These teachings (renunciation, Bodhichitta Heart and Emptiness) form the three main principles of Buddhism. From these, we understand that having a physical body inevitably entails experiencing aging, illness, and death, which naturally bring suffering. By recognizing that all phenomena are fundamentally of the nature of Emptiness

(空性), one can grasp that poverty causes suffering, but wealth can also be burdensome. Those who are ill experience suffering, but those without illness have their own worries.

For physical pain, medication can alleviate the discomfort, but for inner suffering within our heart, Buddhist teachings are the remedy. Thus, regardless of the severity of one's illness or whether it can be cured, one can face life and death with equanimity, understanding their inevitability. Whatever ups and downs life presents, they are but illusions.

The Heart Sutra has been translated into multiple Chinese versions, but the 260-chinese character rendition by Master Xuanzang (玄奘法师) remains the most widely circulated to this day (with translations of other languages also available). The reason is as follows.

This version not only encapsulates the essence of Mahayana Buddhism but also incorporates profound principles of both sutra (显) and tantra (密) teachings. Its language flows smoothly and is easy to memorize, regardless of which dialect of Chinese or other languages that one uses for recitation.

The text includes 21 instances of the character “无” (no) and 7 instances of the character “空” (emptiness). When one recites the sutra fluently and wholeheartedly, it feels as though the surrounding atmosphere resonates solely with the sounds of “emptiness.” This transforms the recitation into the sound of a mantra (咒音).

Like the Vajrasattva Hundred-Syllable Mantra, the Infinite-Life Buddha Mantra, and the Great Compassion Mantra, the Heart Sutra can be recited using Chinese characters (or English letters) to produce Sanskrit-like sounds, showcasing the unique power of Master Xuanzang's translation.

How Can the Heart Sutra Be Recited to Achieve This Effect (Refer to Section 3.10 as well)?

- First, you must memorize the sutra thoroughly to recite it with a clear and focused mind.
- Second, choose a quiet environment for the recitation.
- Third, pair the recitation with breathing meditation. Gently inhale through your nostrils, then begin reciting silently or using the Vajra chanting method. Recite continuously until your breath runs out, then close your mouth and inhale again through your nostrils, repeating the process seamlessly.

The number of repetitions can vary—three times, seven times, or twenty-one times, depending on preference. However, it is essential to avoid inhaling through your mouth during the process. This method transforms the recitation of the Heart Sutra into a chanting mantra practice.

Applications of the Heart Sutra:

1. It is commonly said that the reoccurrence rate for liver cancer patients significantly decreases after the first five years. I set a personal goal to transcribe the Heart Sutra with a brush 100 times per year for five years—a total of 500 transcriptions. Each session of copying the 260 Chinese characters, written with care and precision, takes about 45–60 minutes. This practice helped me fall asleep more easily

during times when my thoughts were restless even during sitting practices or when I struggled with insomnia or when it was difficult to fall asleep again after waking up. Achieving neat and error-free transcription is no easy task, but the fatigue afterward makes sleep come naturally.

2. As mentioned in Section 3-8, the mantra within the Heart Sutra can facilitate the opening of the channels (气脉). I have personally experienced this, perhaps aided by the blessings of the Dharma teacher. Given that the Heart Sutra and its mantra have been passed down for over a millennium, the wisdom of our predecessors is worth trusting. After all, faith and confidence are often the keys to healing, much like the concept of "medical affinity" (医缘).

3. If you lack opportunities to learn Sanskrit mantras, following the methods taught by lineage traditions is often effective. Instead of blindly seeking teachers, one can use the chanting techniques mentioned earlier. The Heart Sutra translation by Master Xuanzang is already one of the most potent and blessed mantras.

4. Visualization Practice (观修): The visualization during Sitting Practices does not necessarily require visualization of Buddhas or Bodhisattvas. Instead, one can visualize positive and virtuous objects. The text of the Heart Sutra itself represents such an object, described as a "great mantra (大神咒)" and "bright mantra (大明咒)" in the sutra. From my experience, after transcribing the sutra 100 times, one can visualize the text of the Sutra – the text emitting light and entering through the crown chakra. Alternatively, during breathing meditation, imagine the text entering through the nostrils and travelling through the upper body.

Thus, the applications of the Heart Sutra are diverse. It can aid sleep through transcription, serve as an object of meditation visualization, or become a mantra for chanting. Calling the Heart Sutra a meditation secret book is therefore not unfounded.

In the Tibetan version of the Heart Sutra, it is recorded that the sutra originated during Avalokiteshvara's meditative absorption (禅修入定), answering a query from Shariputra (舍利子) under the Buddha's guidance. Since it bears the Buddha's seal of approval, it became a sutra.

The term “sutra” in Buddhism refers to teachings spoken or affirmed by the Buddha, aligning with the Tripitaka classification (三藏) of Sutra (经), Vinaya(律), and Abhidharma (论).

Additionally, the phrase “form is emptiness, emptiness is form (色即是空, 空即是色)” in the sutra may seem simple when interpreted literally, but its deeper meaning becomes apparent when viewed from meditation perspective: insight from meditative absorption insight (禅定见) versus insight from non-meditative absorption (非禅定见). Thus, the Heart Sutra is indeed a profound meditation secret book.

#Section 3-12: Is It Necessary to Pursue Meditative Absorption or Samadhi (禅定) for Healing and Preventing Illness? Is Achieving Samadhi Difficult? What Is the Easiest Method to Enter Samadhi, and How Can It Be Proven?

Searching online, you can find that Samadhi refers to calming the mind during meditation, achieving an outer meditation (外禪) and inner absorption (内定) with concentration on a single object. Starting from “entering tranquillity (入靜),” one advances to “absolute tranquillity (至靜),” and finally attains a state of “complete tranquillity (寂靜),” where the mind is devoid of thoughts—a state of emptiness.

However, if Samadhi is defined in this way, I believe that even after eight years of daily sitting meditation, I have not yet reached this state. For the purpose of healing and illness prevention, such Samadhi definition is neither helpful nor practical. The more one intentionally pursues it, the less effective it becomes. Perhaps this definition is only relevant for those aspiring to become meditation masters.

In reality, Samadhi is not difficult at all to certain extent. By following the methods I have shared in Chapter 3, anyone can achieve it. Even patients can achieve Samadhi, using it to heal and prevent cancer recurrence. This is the simplest way to enter Samadhi.

How can you prove that meditation has reached a state of Samadhi?

Thanks to advancements in technology, this can now be measured. I purchased a fitness tracking wristband primarily to monitor calories burned during exercise. Unexpectedly,

when setting the device to track sleep, I discovered its ability to reveal the impact of meditation on sleep patterns.

I typically meditate before bedtime and found that meditating before sleep helps me enter deep sleep more quickly. Without meditation, I often remain in the light sleep zone, unless I engage in physical activity or feel extremely fatigued—situations commonly experienced by older adults. Therefore, meditating before sleep helps increase deep sleep duration. This is one benefit.

Since I prefer practicing Vajra chanting during meditation, my favourite time to meditate is in the middle of the night after waking up. During these hours, chanting creates frequencies that best harmonize with the natural environment, allowing one to even enter the auditory (or the base of hearing faculty) absorption (耳根圓通) of Avalokiteshvara's practice.

When reviewing the sleep data on the wristband the following morning, I often find that during meditation, the device records my state as being in the “light sleep zone.” Does this count as Samadhi?

During meditation, I am fully aware of whether I am in a waking state, especially when simultaneously chanting mantras, visualizing, or counting beads. If one were asleep, how could chanting or counting continue? Moreover, not every meditation session appears as “light sleep” on the tracker. For example, if I experience distractions or racing thoughts during meditation, the device shows me as being “awake,” not in the light sleep zone.

This demonstrates that it is unnecessary to pursue a state of “complete thoughtlessness or absence of mental focus” to consider it Samadhi. Achieving uninterrupted focus, as described in Sect of Chanting Buddhas (念佛宗) of single-mindedly chanting the Buddha’s name, can also be considered Samadhi. Insights from eminent monks and scholars have long elucidated the methods for entering Samadhi.

Furthermore, waking up at night to meditate does not disrupt sleep if done with focus. On the contrary, falling asleep again after meditation often leads to deep sleep. This further aids bodily repair.

#Section 3-13: What Is A Taking Meditation Practice (代受禪修), and Could It Be the Most Advanced Healing Method?

So far, I have discussed the applications of meditation and sitting practice. However, when practice reaches an advanced level, the support and blessings of Buddhas, Bodhisattvas, or spiritual teachers are required to generate immense power—transforming the impossible into the possible.

Meditation Practice can be broadly categorized into two types: analytical meditation (分析禪修) and placement meditation (安住禪修). Analytical meditation uses observations with awareness and reasoning to examine

virtuous objects with dynamic qualities, such as compassion, the understanding of emptiness, and taking (suffering from others) etc. These objects are then transformed into objects of placement meditation, integrating them into one's state of mind by concentrating the virtuous object single-pointedly.

The meditation methods I have previously described—including visualization, breathing exercises, mantra chanting, and tranquil abiding (寂止 or 称息涅槃)—fall within the category of placement meditation.

From this, we understand that taking meditation requires the practice of analytical meditation to cultivate compassion akin to that of Buddhas and Bodhisattvas. This compassion is then used to meditate on taking on the suffering of others, particularly the illnesses of one's loved ones.

The specific method is as follows:

- Invoke the compassion of Buddhas, Bodhisattvas, or spiritual teachers to merge with oneself, thus receiving their blessings.
- Visualize the illnesses and suffering of others or loved ones as black smoke and imagine inhaling it into your heart.
- Through the compassion of a Buddha or Bodhisattva, transform this black smoke into pure, unpolluted substances and concentrate single-pointedly on this i.e. placement meditation.

Some may ask, “I am already suffering enough; why should I take on the pain of others or loved ones?”

The purpose of taking meditation is not to increase one's burden but to expand one's capacity for compassion. Compared to the pain of others or sentient beings, our attachment to our own suffering may appear trivial. By relying on the blessings of Buddhas and spiritual teachers, this pain is absorbed into our placement meditation and dissolved.

With this mindset, the body's antibodies and immune cells are often more effectively activated. In this sense, taking meditation may represent a sophisticated healing method—it awakens and mobilizes the body's immune cells.

In Summary: From the “Dependent Arising” shared in Chapter 1, referencing Professor Xu’s book “Living with Cancer”, once cancer emerges, we must learn to coexist with it. However, this does not mean doing nothing! Hence the six treatment methods were discussed in Chapter 2.

Among these, the first five methods are relatively straightforward to implement. Yet the challenges of the human mind remain the hardest to address. This is why the sixth method, meditation and sitting practice, was developed into an independent chapter (Chapter 3). Through exploring the applications of meditation, this chapter delves into the deeper essence of “meditation—worshiping heaven through practice <禅，祭天也>”